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THE NEW YEAR. OUR PROSPECTS AND OUR DUTY.*

ANOTHER milestone on the route of time has been passed, and all the travellers are no doubt looking forward to pleasanter scenes and more successful enterprises. Such a point in our progress seems naturally to suggest new plans, and to invite serious reflections. Each must make these for himself, but each must also think for the community of which he is a member; for it is difficult for the individual to plan or act successfully, unless the community is well ordered; and the true ends of society can only be answered, when the welfare of every individual is carefully consulted. In the great community of which we form a part, there are many interests, and to each of these many hands and many minds are devoted; but it seems to us that one concern is far more important than any other, and, at the risk of being accused of magnifying the department of which this Journal is an humble instrument, we will venture to say, that no interest of the country, no concern in which our countrymen are engaged, can compare in importance with that of **GENERAL EDUCATION**. We say *general* education, because it is this, and not the education of a few, that is to uphold, and carry out, the great experiment of freedom, which was begun by our fathers. It must be evident to any thinking mind, that our institutions rely for their purity, and, of course, for their continuance upon the intelligence of the mass in whose hands the power of upholding or overturning them is deposited. Let the mass be ignorant, and they will, almost of necessity, become the tools of a few, and these few will, by a similar necessity, change the government from one of reason, to one of force; from one of moral restraint to one of despotism or licentiousness.

We think no one will deny that those elements of corruption, which shorten the lives of nations, as physical excesses shorten those of individuals, have long been gaining ground, and their influence is nearly, if not quite predominant. In a large portion of the United States, education is as much confined to the few as it is in any despotism; and hence we see that large region brought as one man to support one of the destroying elements of which we have spoken, although the proportion of those directly interested in the continuance of the evil is hardly one in many thousands. Even in those States where the institution of free schools has the sanction and support of government, the result, if not a failure, is far short of what was promised, and is altogether insufficient to counteract those opposing agents, which are daily acquiring skill and power. We boast of our schools and of our education, but it would be wiser for us to boast less, and do more to bring them up to the demand of the times. It is perhaps true, that the people of the free States are more generally educated than the people of any other country, but it is also true, that the education of the mass is merely a business education of the narrowest kind. The greater number of those who leave our schools know only enough of arithmetic to keep the simplest accounts; they do not know enough of the English language to speak or write it correctly. In general knowledge, whether of the past or the present time, they cannot be said to be well grounded; for the reading to which they are accustomed, is rather of a frivolous or exciting character, than of that substantial kind, which requires attention, and provokes thought. From the greater number of branches taught in our schools compared with the schools of the last century, one might be deceived into the belief that the children are far better educated than ever before; but it is to be feared that these branches have been added, not because the children were prepared to attend to them by more thorough acquaintance with the elementary branches; nor because the teachers, being more skillful, had taught these elements in less time than their predecessors required; but, because parents and pupils were impatient; undervaluing the importance of what are stigmatized as the *lower* branches, and over estimating the importance of a smattering acquaintance with certain *higher* branches, which are rarely taught to any useful extent in schools, and which, even now, are not always illustrated so as to be comprehended by the pupil. This language is not pleasant to the ears of a community, which has so long gloried in its schools, and which has been long glorified on account of them, but we are sure that it is the language of truth, and that such a view of

our public school system must be the basis of all future action, or our nation must decline henceforth, as fast as it has ever risen, in every thing that constitutes true greatness and substantial power.

We may go on a little longer in acquiring territory and commanding respect by the force of our arms, and the extent and variety of our resources ; but when ambition leads, and party guides, and interest sways, and we lose, as lose we must, that influence which arises from pure hearts, and wide and christian views of duty, at home and abroad, our greatness will not be unlike that of other nations, and our destiny will not differ materially from theirs. We may, for a time, be a terror, but we shall not be a model to them ; as our boundaries extend, our domain will be neglected ; as the lust of gold and of territory acquires strength, the regard for character, for that righteousness which is the only safe basis of exaltation, will be less and less regarded, until the government, no longer resting secure in the moral sense of the community, will be changed, and adapted to repel force by force, and corruption by corruption. A glance at the condition of our country will show that there is cause for alarm. At the commencement of our government, the inhabitants of the United States were almost homogeneous ; with the exception of the slaves, who, if ignorant, had no foreign or unfavorable partialities, the little sprinkling of foreigners had no perceptible effect on our population, and there was a reasonable hope that the slaves would soon slide into freemen, and the foreigners disappear. But the slaves and foreigners now constitute probably more than one third of our population, and, divided as our people usually are into two almost equal parties, it is evident that the foreigners determine who shall rule over us. This would not be a fatal circumstance, if there were any hope that the ignorant millions would be immediately improved by admixture with our people, and that the latter would not be debased by the alloy. The slaves, while they continue such, are not allowed the right of suffrage, and, in this respect, rank below foreigners, but still they exert an influence upon our legislation which hitherto has tended to perpetuate slavery, and to create a source of uneasiness, which may one day lead to serious conflicts, the vote of a slaveholder being worth more than the vote of a nonslaveholder, be the latter ever so rich, or ever so wise. This excess of power, however, is in the hands of Americans, who are generally well informed, and who, except in the matter of slavery, feel and act as becomes Americans. It is not so with the foreign population, who incline to keep themselves distinct, and are allowed, under a restriction which is merely nominal, to vote for themselves. Although there can be no

doubt that knowledge is power, still it is apparent that the better education of our native population is not felt in this contest with ignorance, except so far as the former is enabled to make political tools of the latter.

What are we to do then in order to preserve our free institutions, and save our government from falling into the hands of foreigners, who do not understand its spirit or its principles; or into the hands of politicians, who seek office mainly for the spoils, and who use it for any thing but the public good. This is the great question of the country, and it is this we had in view when we commenced this essay. It is evident that we must enlarge our free school system, and more effectually administer it. The national government must be made to coöperate with the States, and to employ a portion of its means in educating the people. Our State governments must be made to feel that the education of every man, woman, and child, is their first and great obligation. The late Educational Convention at Philadelphia, will, we trust, call the attention of Congress to this subject, but the press, from Maine to Georgia, must also arise in its power, and demonstrate the necessity, and the methods of reform. We have already shown, in a late number, how little the general government has done for education, and how much it has done to prevent or perplex the States; we have shown how neglectful the States have been, or how ineffectual their laws in consequence of the neglect of towns and districts, the inactivity of school committees, the apathy of parents, and the incompetency of teachers. We shall in the year that is before us, endeavor to urge all these points upon the attention of this people, that no means may be left untried to check the flood of ignorance and immorality that is rising, and threatening to ingulph our institutions. No one can doubt that the new year, like that notable one which has just closed, will be fraught with revolutions, and burthened with events. We hope that our beloved country will be prepared to meet the shock, and come out of the conflict of principles, purified and strengthened to run a more truly glorious course than she has ever yet done; but we are convinced that this consummation can only be secured by an extraordinary effort on the part of those who have no sympathy with ignorance, and no interest in the continuance or increase of those abuses, which, as we have said, obscure our character as a nation, and are fast bringing on a premature decline. We call on the learned to aid in the reform and elevation of our common schools, if they wish to see knowledge respected, and science advanced; we call upon the rich to aid in the work, if they wish to give security to wealth and a just reward to industry; we call upon the poor

to watch over the common schools, as their only safeguard now, and their only hope of an improved condition for the future. Our attention will of course be particularly turned to our own State, which if not relapsing into inactivity, is not fully aware of the peculiar demand of the times; but we shall endeavor also to labor for our sister States, with whom Massachusetts is connected by such ties, that our interests are one, and our united action the greatest, if not the only security for final success.

ENGLISH GRAMMAR.

A History of English Grammar in the United States would afford some amusement, if a rational mind could derive any amusement from perusing a record of abortive attempts to teach the correct use of language by every means,—but actual practice in the art of speaking and writing it.

It is hardly sixty years since English Grammar was taught in any New England school, though, previously to that time, Lowth's Grammar was taught at Harvard College, and, perhaps, at others. We served seven years at the study in a Grammar School in Boston, and the course of teaching was, probably, not unlike that of other schools. The pupils at our school were required to learn Bingham's "Young Lady's Accidence" by heart three times, before they made any application of its principles by parsing sentences. We recited about once in a fortnight, and the minimum lesson was six lines! We were two or three years in the grammar, and were promoted to the higher operation of parsing without any review or examination. Each pupil determined the part of speech to which the words belonged solely by reference to a dictionary. No attempt was made to teach us the real difference between words, and so little did we know of this, that we remember perfectly our indignation at being obliged to say so much more when we parsed the word *is*, than when we parsed the word *in*, which latter was a peculiar favorite on account of the ease with which it was despatched. During the six years that we studied grammar in this way, we were never required to write a sentence of English, and we never did write one, as a school exercise, though our grammar masters were all educated at college.

Soon after we had learned the Accidence once, a Boston teacher abridged Lindley Murray's Grammar, and that system was for the first time introduced into the Boston Schools. Bingham's "Accidence" was based on Lowth's Grammar, and was far more simple than Murray's. We shall not stop

now to describe the difference, because we intend, in future numbers, to notice the leading grammars that have been used in Massachusetts. Although the abridgment of Murray was introduced, no change was made in the method of teaching; for, the exercises, which Murray had prepared for his larger Grammar, were not used till long after we left the schools. The use of these exercises in false grammar must have been beneficial to the pupils, though they did not immediately lead to the formation of original sentences, and the writing of what is called English Composition. The writing of composition, when it was introduced, was confined to the high-schools and academies, or to the most advanced class of the grammar schools.

For several years, there seemed to have been a growing conviction that the time spent in studying English grammar was wasted; and the teachers, in casting about to discover the cause of this unfruitfulness, unfortunately overlooked the true one, and fastened upon one, that had no more to do with the inability of our youth to write and speak correctly, than the revolutions of Neptune had to do with our seasons. From the evident inability of our teachers to explain the grammar of Mr. Murray, which, in some form or other, was the only one used in our schools, the teachers and school-committees came to the conclusion, that it was useless to teach what had usually been taught for grammar, and instead of parsing, by naming the parts of speech and explaining their changes and dependence upon each other, they adopted what is called the system of *analysis*, which pretends to show the structure of sentences, by pointing out the subject of discourse, what is predicated of it, and the various modifications which the subject and predicate may undergo. A new nomenclature is used, and for nominatives we have *subjects*; for verbs we have *predicates*; for adjectives *modifiers* of subjects or objects; for adverbs, *modifiers* of predicates; for prepositions and their objects, we have *adjuncts*, &c. &c. &c.

We have never been able to see what would be gained by this change, if it were sufficient to lead the scholar to a correct use of our language; but it carries its condemnation with it, for, whereas the old system was difficult and unintelligible, the new system of *analysis*, not only obliges the child to learn a new nomenclature, but to learn the old one also, and thus, instead of simplifying the matter, it complicates it to an unpardonable degree. The retention of the old system by those who propose the new one, is, we think, an admission of the insufficiency of the new one; and the whole innovation seems to resemble the conduct of a man, who, because his colt cannot draw one ton, requires him to draw two.

In the course of our notices of the grammar books that prevail, or have prevailed, we think it will be made evident, that the cause of the lack of practical acquaintance with our language has been mistaken, and must be looked for elsewhere. In the first place there was a great mistake in supposing that it would do no harm to adapt the English grammar to the Latin language, as Lindley Murray and his followers, the parsing and the analytic tribe, have done; and, in the second place, it is about as absurd to expect children to learn the use of language without early and constant practice in the writing and speaking of it, as it would be to expect a child to learn to swim by motions made on the garret floor.

WALLIS.

EXTRAVAGANCE IN LANGUAGE.—A DIALOGUE.

Charlotte. Do tell me, Hitty, when you expect to finish that endless history. You have been a whole week upon it.

Hitty. I shall be many more weeks upon it, if, as you say, it is endless.

Ch. If it is not endless, it must be infinitely dull. I would not read it for the world.

Hitty. I would read it for half the world, and then learn it by heart.

Ch. I prefer to read novels; there is something magnificent in a good novel.

Hitty. In what does the magnificence consist? I find more of them ridiculous than magnificent.

Ch. I devoured a horrid good one yesterday, and I will lend it to you, if you will promise to read it soon.

Hitty. I cannot spare the time just now, and, besides, I am not fond of horrid things.

Ch. Why, you simple one, I do not mean that there is any thing actually horrid in it, but only that it is exquisitely delightful. Do you understand me now?

Hitty. I fear not; such books sometimes amuse me, but they never afford me such exquisite delight as you say they do you.

Ch. O dear! I think there is something divine in a first rate novel, and I adore to read one, it makes your dry histories appear so supremely irksome.

Hitty. I should prefer then not to read such books; for, when fiction renders truth distasteful, it is better to let it alone.

Ch. My little philosopher, you will never live to grow up; you are too mighty fine to survive your teens. For my part, I adore enthusiasm, and prefer soaring with the sky-

lark, to creeping with the mud turtle, though, I suppose, you think the tortoise transcendently superior to the lark.

Hitty. I never thought of comparing those animals, but I think each is interesting in its place.

Ch. O yes, the tortoise is a splendid animal, and so grave that he would make a brilliant historian.

Hitty. I never examined him in history, but I think if he reads any thing, it must be *novel*. But, Lotty, you must agree with me that his movements are exquisitely graceful, and his air infinitely majestic.

Ch. What!

Hitty. Do you not think his coat of mail magnificent, and his vivacity horrid interesting? Don't you adore his divine tail?

Ch. What do you mean Hit? Are you crazy?

Hitty. Is there not something exquisitely delightful in his physiognomy? and is not his very flatness supremely amusing?

Ch. Mehitable, what do you mean! There, I will call you by your transcendently abominable name, you are so perverse.

Hitty. How am I perverse? Do you not think with me that there is something magnificently grand in the whiskers of a musquito, and something inimitably musical in his song? [*Charlotte tries to put her hand over Hitty's mouth, while Hitty says,*] is there not something indescribably grand in the gait of a daddy-long-legs? something perfectly splendiferous in the vest of a cock-chaffer? something —

Ch. Hold your tongue Hit, or I'll never forgive you.

Hitty. Excuse me, my dear Charlotte, I only wished to make you sensible of a habit, not peculiar to you, to be sure, but one into which you have inconsiderately fallen, that of using extravagant language to express very common ideas. If my rhapsodies have induced you to notice the fault, I shall be very glad, or, as you would say, infinitely delighted.

Ch. Miss Mehitable Dunstan, you are a plague, but I know you love me, and I shall be eternally —

Hitty. No, Miss Charlotte Perkins Mandeville, not quite eternally —

Ch. Well then, I shall be very much obliged to you, if you will watch me closely until I have corrected a habit, which, I have often heard, is rendering our countrymen quite ridiculous. Henceforth I will try to avoid superlatives, and believe with the poet, that,

"A simple thought is best expressed
In modest phrase; for, jackdaws dressed
In peacock's plumes, appear to us
Less splendid than ridiculous."

CAST IN THY MITE.

BY E. H. BURRINGTON.

He who gives little from his store,
If little be his means,
Treads on as far the heavenward shore
As he who gives ten times the more,—
If ten times more his gains.
He may be useful here who would,
And walk within a zone of light;
There 's a treasury of good:—
Cast in thy mite!

Thou mayest not have one piece of gold
To bless the poor man's palm;
But angels will with joy behold,
If thou hast words which can be told,
His troubled heart to calm:
For kind words are as honeyed streams,
And he, the walker of the sod,
Who gives them to his brother, seems
A messenger from God!

And if the brother weaker be,
If folly mark his path;
And if that thou be folly free,
If knowledge clingeth unto thee,
Give not contempt nor wrath,
But from the garner of thy worth,
And from thy store of truth and light,
To serve thy brother's mental dearth,
Cast in thy mite!

PUNCTUATION.

Our intercourse with the teachers of New England at Teachers' Institutes, has satisfied us that the subject of punctuation is not well understood by them, and we propose, in a few numbers, to endeavor to furnish some plain rules, by which they may be guided, in correcting their own compositions, and those of their pupils. Unfortunately, there is no standard in this matter, the profoundest scholars being generally among the most careless in their punctuation; so that, if it were not for the printer, their works would often disgrace them. So true is this, that we have often heard authors praised for their correct punctuation, and held up as safe standards, when their manuscripts have been almost destitute of any marks but dashes, and the printer has been entirely unable to guess their meaning. There is, in fact, no standard but the press, and very few presses are of any authority. Few printers, indeed, can afford to employ a competent proof-reader, as he who corrects the press is called, and, therefore, only two or three

presses in the United States have established any character in this very important, though much neglected art. We do not pretend to be infallible, but having paid some attention to the subject, and been accustomed, for thirty or forty years, to correct the press, and the compositions of our pupils; and having moreover consulted some of the best proof-readers on the subject, we may give some useful hints, though we may not give a complete system of punctuation.

Although we are generally told that punctuation is a modern invention, still there is reason to think that the ancients had some marks to separate the words, indicate the meaning, or distinguish the several propositions of a discourse. Many ancient manuscripts, those of the Bible not excepted, being without any punctuation, we might be excused for supposing that the ancients used no marks; but Cicero, and Aristotle speak distinctly of punctuation; and Jerome used marks in his translation of the Bible into Latin, about the year 400. But, if the art was not lost, it was disused by the copyists, and the Scriptures, as well as profane writings, were long without any punctuation. Some are accustomed to consider our printed Bibles as a correct standard, but no doubt many errors were made by those who first pointed it, and, as no inspiration has watched over the countless editions that have been printed, it is probable that the Bible is not more accurately punctuated than other books. We will refer to one instance, that we may not appear to speak at random. In every edition of the common version, the last verse of the fourteenth chapter of John, reads thus:—"But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence." Now Jesus knew who should betray him, and where it should be done. Judas was absent at this time, bargaining with the enemies of Jesus to lead them to the retreat of Gethsemane. How natural then it is, that, knowing his hour was come, and that he had but little more time to converse with his disciples, he should say, "But that the world may know that I love the Father, and, as the Father gave me commandment, so I do, arise, let us go hence." While they were preparing to go, he had time, probably, to add what is contained in chapters, xv, xvi and xvii; and then the Evangelist says, "When Jesus had spoken these words, he went forth, with his disciples," to Gethsemane. By the common punctuation, the voice falling at *do*, destroys the sense; but by keeping up the voice, Jesus shows that the object of rising and going thence, was to show that he loved his Father, and obeyed his commandments, even that which required him to lay down his life. We shall hereafter show the propriety of altering that semicolon to a comma, but our

present object is only to show that, in punctuation, as well as in its division into chapters and verses, the Bible has no advantage over other books.

From the absence of any punctuation in the inscriptions on ancient monuments, and in the oldest manuscripts that have been preserved, it is evident that the use of marks was never general, and perhaps ceased entirely between the fall of the Roman Empire and the revival of letters. It is said that the heathen Oracles, by not using any marks to determine the sense, so constructed their responses, that they could be made favorable or otherwise. One instance of this duplicity may be given to show the art of the priests, and to illustrate our remark. A Grecian general, wishing to know the result of a battle in which he was about to engage, consulted the Oracle of Apollo, at Delphos, and received for answer, "*He shall go return not be slain in battle.*" He read it, "*He shall go, return, not be slain in battle.*" He went accordingly, and was slain; but, when his friends reproached the god with having uttered a falsehood, the priest declared that the Oracle had been misunderstood, for it intended to say, "*He shall go, return not, be slain in battle.*" A similar trick is related of Fairfax, one of Cromwell's generals, who, when applied to for his signature to the death warrant of King Charles I, wrote before his name this Latin sentence,

"Si omnes consentiunt ego non dissentio,"

which, if a comma be placed after *consentiunt*, means, *If all agree, I do not dissent*," and so it was understood. But, after the Restoration of Charles II, being called to answer for his signature, he declared that its meaning had been entirely perverted, for a comma should be placed after *non* as well as after *consentiunt*, when the meaning would be, *Though all agree, I do not,—I dissent.*"

The primary object of punctuation undoubtedly is to aid the reader in ascertaining the *sense*, for it is impossible to designate all the places where a good reader may pause, or to teach one in a hundred of the tones and inflections of the voice. Occasionally the same mark may indicate a pause and the meaning of the passage; but, notwithstanding there are many systems, which attempt to mark the slides, and sweeps, and bends, and all the varieties of pitch, and tone, and volume; we venture to say that, all such marks are stumbling blocks in the way of the reader, who, if he is made to understand the sentiment, and encouraged to express it naturally, will need no such aids. We shall treat of the comma in our next number.

VERMONT SCHOOLS.

We are glad to learn that this otherwise active State is awakening to its duty. The last Legislature passed a law appropriating a hundred dollars for a Teacher's Institute in each of the twelve Counties. This is hardly half enough to defray the expense of an effective Institute, but the State has never appropriated any thing before for this object, the County Superintendents having been left to get them up, if they pleased, and pay for them as they could. We believe only about fifteen Institutes have been held in Vermont, but these appear to have satisfied the Legislature that, in the present state of the Schools, this is the best way to reach the district teachers. We trust the satisfaction will in future be more complete. The same Legislature, we are told, has abolished the office of County Superintendent, and given the entire supervision of the schools to the State Superintendent, whose salary has been raised from two hundred dollars to eight hundred. We have always thought that it would be an improvement of our Massachusetts system, to have County Superintendents, who should be well paid, and who should be actively engaged in inspecting the schools, instead of our Board of Education, which has no pay, no time to devote to the schools, no obligation to visit them, and which is almost a nominal affair. In abolishing the office of County Superintendent, Vermont has imitated New York, which great State, we have always feared, committed an error; for although politics had influenced the appointment and the conduct of some of the Superintendents, and some were suspected of being directly or indirectly under the influence of book-sellers and authors, still our observation of the working of the New York system, led us to think the evil complained of could have been cured without abolishing the office.

Vermont is fortunate in the selection of her State Superintendent, but she must not expect him to do every thing, and to be everywhere. An efficient system requires many hands and many eyes, and we long to see the time when the States will think it more wise and more economical to make a great effort, and at once place the schools where they ought to stand, than to worry on from year to year, and from century to century, allowing generation after generation to die half instructed. The schools of New England, if conducted by competent teachers, properly supplied with every thing necessary to illustrate the subjects taught, and carefully and constantly watched and encouraged, might do a hundred fold more than they have ever done. Why the States should not im-

mediately go to work in earnest, and do their duty at once, is a mystery, if it be true that knowledge is power, and that the best wealth a man can bestow on his heirs is a complete moral and intellectual education.

THE GOOD SAMARITAN.

BY REV. T. B. THAYER.

He comes ! he comes ! a friend indeed,
 THE GOOD SAMARITAN !
 He sees, and hastens to his side,
 And though the wretched man,
 By faith and nation, is his foe,
 He does whate'er he can.

He lifts him up, he binds his wounds,
 The oil and wine pours in ;
 He lays him on his faithful beast,
 And brings him to an inn,
 And ministers to all his wants
 As though he were his kin.

This is religion first and last ;
 This is the work to do,
 And he shall be of God approved,
 Disciple good and true,
 Who e'er shall do this blessed work,
 Or Roman, Greek or Jew.

This is the Christian faith indeed,
 The Christian life most true ;
 The highest thing of all is this,
 The Law and Prophets too,
 The truth,—the body and the soul,
 Of Bibles old and new.

[Relig. Instructor.]

THE COMMON BRANCHES.

Judgments will differ with regard to the proper studies for the mass of schools. I simply give my own opinion,—one founded on experience, *and*, very decidedly founded. I have been too often shocked at the blunders of men high in station, even as educational leaders, not to appreciate the fact that the *common branches* are outrageously neglected. With *these* thoroughly mastered, I have no fear of a man (man's?) remaining ignorant of the so-called higher ones, or exposing himself to the contempt of the really well educated.—*Literary Union*.

GEOGRAPHICAL LESSON. PAUL'S VOYAGE.

[The following account of Ancient Navigation, if read in connection with Luke's account of St. Paul's voyage to Rome, and explained on a good map, will furnish a most interesting lesson for a Sunday School, or for any other.—*Ed.*]

It may not perhaps be generally known that the narrative of St. Paul's voyage and shipwreck furnishes richer materials for the history of ancient navigation, than any other work extant. The only classic authorities on this subject are incidental and very vague allusions by historians and poets. To these have been added, of late, a few Roman coins, commemorative of naval affairs, a considerable number of marbles and paintings, disinterred in Herculaneum and Pompeii, and, more valuable than all, certain inventories of the appurtenances in the Attic navy, discovered in the Piraeus, in 1834. These sources of information are necessarily so indefinite as to need interpretation from some connected narrative or description, while they are of a nature fully to illustrate and confirm a writing of that character. And this is precisely the relation which they bear to St. Luke's story in Acts xxvii. There is hardly a mark of the die on a maritime coin, or a pencil stroke in the painting of a Roman ship, which cannot be explained from St. Luke, and, on the other hand, there is not a single nautical term or reference of the sacred historian, however alien from modern art or practice, which has not its counterpart in some of the monuments to which we have referred. We propose to name a few of these coincidences, and in the same connection to give some idea of the ancient ship, so far as she differed from the modern.

St. Paul was wrecked in an Alexandrian ship bound to Italy, and, in addition to her cargo, her passengers and crew numbered 276,—a ship which would have been deemed large in one of our own ports twenty years ago. But Josephus was wrecked in a ship, which contained 600 people, and we have in Lucian the dimensions of one Alexandrian wheat ship, which could not have been of less than 1000 tons burden. We find in the classics repeated references to the enormous size of the ships engaged in the wheat trade between Egypt and Italy. In these ships the bow and the stern were built exactly alike, both sharp, rising to a considerable height, and terminating in some curiously carved ornament. Rudders hinged to the stern-post were not used till the thirteenth century. Vessels were previously steered by two large paddles secured in the stern in notches in the gunwale, and worked by hand. When the vessel was at anchor, these paddles were drawn out of the water, and

lashed up. This had been done when St. Paul's ship was anchored off Melita; and we accordingly read, that "when they had taken up, [or rather, as it should be rendered, *cut away*,] the anchors," they "loosed the rudder-bands." As regards the sailing apparatus, a single mast, with one large square sail, strengthened by bands of rope sewed across it, and attached to a yard almost as long as the ship itself, was the main reliance for speed; and large vessels were, (and in the Mediterranean still are) navigated with only this one piece of canvass. Topsails, however, were also added; and it was the topsail that was struck, (probably let down with its topmast and yard, as is not unfrequently done in modern ships,) when the gale grew violent, Acts xxvii. 17. A very small *foresail*, rigged, at the very bow, on a slender and movable spar, was often used to help steer the ship; and it was this, (erroneously rendered *mainsail*,) which was hoisted in running St. Paul's ship aground. The mention of the casting of four anchors out of the stern, when this ship came into shallow soundings off the shore of Melita, has sometimes been cavilled at, as modern navigators are familiar only with anchors from the bow, and modern ships are so constructed that anchoring from the stern would be excessively awkward, if not impracticable. The question then arises,—Were ancient ships so constructed and equipped that anchors could be dropped from either end? As to their construction, the question is answered by the fact of their similarity of shape at both ends. As to their equipment, there has been found at Herculaneum a picture of a large ship, with a hawse-hole at the stern, and a cable passing through it as if with an anchor appended to it, and in part coiled on a capstan in front of the poop-deck. Supposing St. Paul's ship to have been thus equipped, there are two obvious reasons why anchors should have been thrown from the stern rather than from the bow. One was, that on rounding the point, off which the soundings coincide with those given by St. Luke, she must have had breakers close upon her lee, which could have been better avoided in this than in any other way. The other was, that, as the object was to run the ship ashore as soon as there was light enough to select a suitable place, as soon as the stern anchors were cut away, the ship could be under immediate command, and could be directed with precision to whatever part of the shore offered the best chance of safety; whereas, anchored by the bow, she might have taken the wrong cast, and drifted on the rocks, before she could be got under command. We will name but one other article of ancient nautical equipment. In Acts xxvii. 17, mention is made of "undergirding the ship," i. e. of passing